

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 50, Vol. v.]

BELFAST, FEBRUARY 1st, 1885.

[For Gratuitous Circulation.]

THE Rev. J. C. Street acknowledges, with thanks, the receipt of the following subscriptions in aid of the gratuitous publication and circulation of the *Chronicle and Index*:—Mr. John Bennett, 8/-; Mr. A. J. Mulligan, Holywood, 2/6; Mr. Ruddell, Lurgan, 2/6; and a further contribution of £1 from Mrs. Watson, of Newcastle-on-Tyne; Mrs. Woolcott Browne, London, 10/-.

Further contributions are respectfully invited.

THE following subjects have been treated by the Rev. J. C. Street, at his Sunday evening congregations, during the month of January:—

Jan. 4. Light from the Hills.

18. Old and New Theology.

25. Foundation Stones.

On January 11, the Rev. G. W. Bannister, of Moneyrea, lectured on "Christ, the Spirit of Christianity."

THE Mutual Improvement Association has had a good beginning for the second half of the session. On January 5th, the Rev. T. Dunkerley, B.A., delivered a most interesting lecture on "The Travels and Adventures of a Pretended Dervish," and gave great pleasure to his audience. On the 12th, Mr. Max Veitel read a clever and exhaustive paper on "Superstition," which was heard with deep interest and criticised with fine judgment. The evening of the 18th was occupied with readings and music, all the selections were good and were satisfactorily rendered. A most enjoyable evening was passed by all who were present. On the 26th, Mr. W. J. Roche gave an interesting paper on "Byron." Our advertis-

ing columns show that the remainder of the programme is of a most attractive character.

THE next Sunday School Conference is to be held in Rosemary Street School, on Friday, February 20th, when a paper will be read by the Rev. Joseph H. Bibby, of Ballee, on "The Earnest Teacher and his Work."

Tea will be provided at 7 o'clock, and the meeting will commence at 8 o'clock. We hope to see many friends present from many congregations.

A VERY interesting celebration took place at Newcastle-on-Tyne on Sunday and Monday, January 11th and 12th. A hundred years ago the first Sunday School in the North of England was established by the Rev. William Turner, and his congregation worthily celebrated its hundredth anniversary on the dates mentioned. The Rev. J. C. Street, of Belfast—formerly pastor of the Church of the Divine Unity—was the preacher—and at the meeting on Monday there were present in addition: the Revs. John G. Slater, C. J. Street, M.A.; and J. Pilkington, all of whom had been connected with the schools. The congregations on the Sunday were very large, and the Monday meeting was one of the most numerous ever assembled in the beautiful church. All the proceedings were of a most animated and cheerful character, and they will long be remembered by all who were privileged to be present at them.

WE are gratified at being able to announce that the Rev. Dr. G. Vance Smith, Principal of Carmarthen College, and one of Bible Re-

visionists, is to preach the anniversary sermons of the Unitarian Society, on Sunday, April 12th. Further details about his visit, and of the services and meetings in connection with it, will be announced in due time. Meantime, let all our readers take a note of the date.

A MEETING of the Ballee Total Abstinence Society was held on Friday evening, January 2nd. The Rev. Joseph H. Bibby was elected president of the society, in place of the late minister, Rev. John Porter, deceased. The attendance was large, and the interest shown by both entertainers and entertained, bespeaks for this society a healthy and an active future. The programme consisted of vocal and instrumental music, and readings, all of which were well rendered and well received.

THE annual service on behalf of the Rosemary Street Sunday Schools was conducted in the Church of the Second Congregation on Sunday morning, January 4th, by the Rev. J. C. Street, and the address on "True Heroism" was delivered by the Rev. Christopher J. Street, M.A., of Glasgow. The day was very inclement, so that both the congregation and the collection were smaller than usual, but the service was of a most helpful and inspiring character. The singing by the children of the Rosemary Street and Hopeton Street schools was thoroughly enjoyable.

THE children's service at Hopeton Street was held on Sunday afternoon, January the 18th. There was a very large attendance of scholars. The service was conducted by the Rev. J. C. Street, who delivered an address on the "History and Progress of Sunday Schools."

Our friend, Rev. F. W. Walters, of Glasgow, has received and accepted a call to the pastorate of the Church of the Divine Unity, Newcastle-on-Tyne. We congratulate both the congregation and the minister on the appointment, and trust that the Glasgow congregation may soon find a capable and faithful successor to Mr. Walters.

Our readers will peruse with regret the following letter, read at the recent meeting of the Trustees of Manchester New College, from the distinguished and venerable Principal, Dr. Martineau. His long and brilliant services entitle him to a rest; but we trust he may be spared for many years to come to benefit the world by his wisdom and his life.

"London, December 30th, 1884.

"To the Secretaries of Manchester New College.

"My dear Sirs,—The closing year reminds me that while you are preparing your Committee's Annual Report it is incumbent on me to communicate to you my purpose of completing my retirement from my College duties at Michaelmas next—45 years, if I mistake not, from the date of their commencement.

My very able colleague and friend, Professor Upton, who has long taken on himself the greater share of our joint department, will then be perfectly prepared to assume the whole, and the time has come when I can no longer withhold the students from the full influence of his fresher thought and more recent knowledge. It is a true happiness to me, under the inevitable regrets at taking leave of congenial work, to feel assured that whatever has been weak in it will be strengthened, and whatever has been worthy in it will be improved; and that the same hour which is the fading evening to me will be the morning dawn to my successors.

I cannot sever a connection commensurate with the best years of life without, on the one hand, many a wish that I had better served a noble institution in which I held a place of trust; but on the other a renewed declaration of allegiance to its essential principle and method, a grateful acknowledgment of habitual kindness and ready co-operation from its committees and officers, and earnest hopes of its enlarging influence from generation to generation, in the widening of true thought and conscience, and the deepening of spiritual trusts.

"I remain, dear friends,

"Yours faithfully and affectionately,

"JAMES MARTINEAU."

ONE of the signs of the times is the way in which all dogmatic theology is losing its hold upon the religious public. The newer literature is wonderfully shy of the old dogmas and is careful to try to adapt itself to the higher scientific and theologic thought of the age. Hell, and its consequent dogmas, are disappearing in presence of the humanizing views of the age, and the rigid features of Calvinism are softening down into a religion of love. The growth of the world is towards the noblest and broadest teachings ascribed to Jesus of Nazareth.

ONCE more the question is arising into prominence, whether it would not be possible to unite our two principal training Colleges for ministers, the Manchester New College and the Home Missionary College. Years ago such a course would not have been practicable, but now that the standard of education has been raised at the latter Institution, and intimate relations have been established between the two Institutions, the students of the Missionary College often passing on to the one in London, it is a serious question whether we are not perpetuating two colleges where one would do the work better, and whether, not only for financial but denominational reasons, it would not be better that as many of our future ministers as possible should be educated in the same college. It would be no difficult matter to arrange the curriculum in such a way that it could be properly adapted to the several gifts and capacities of the various students who attended. Such an Institution would supply not only the needs of England, but of Ireland, where the most temporary and inadequate means exist for the training of students for the ministry. We should be glad to see a conference between the representatives of the two Colleges with a view of finding a possible basis of union.

ON the last evening of the year, the usual festival and entertainment for the children in connection with the Rosemary Street Sunday Schools took place in the school-rooms and lecture-hall, which were gaily decorated for

the occasion. There was a large gathering of children, and along with them were a number of parents and friends. After tea the whole party adjourned to the lecture-hall, which looked exceedingly attractive. After the singing of a hymn, the chair was taken by Mr. Darbishire, the superintendent of the school, who delivered a cheery and encouraging address. During the evening, between the intervals of games, there was a post office which provided letters, parcels, and all sorts of attractions to all who were present. In addition there was, as usual, a new year's gift for every scholar, presented on behalf of the congregation and teachers by the Rev. J. C. Street. At the close of the happy festival an address suited to the occasion was delivered by Mr. Street, and then a hymn was sung, and a benediction pronounced—after which all went home in good time to welcome the incoming of the new year. Misses Coe and Dobbin, assisted by other ladies, provided the tea, and Miss Barker, assisted by the members of Mr. Street's family took charge of the post office. Many busy hands helped in the decorations.

THERE was a very happy gathering at Hope-ton Street on Friday, January 2nd. The building was charmingly decorated, and looked to the children's eyes like a fairy hall. It was crowded with scholars and teachers—there being 160 present. After a bountiful tea had been heartily enjoyed, the meeting was constituted by the singing of a hymn in which all heartily joined. The Rev. J. C. Street took the chair, and spoke a few encouraging words, referring to the great and growing prosperity of the schools, and congratulating both teachers and scholars upon the signs of progress during the past year. Miss J. E. Bruce then explained on what principle the premiums for the year had been awarded, and then the Rev. J. C. Street presented them to the fortunate recipients. This part of the proceedings was followed by musical pieces from Misses Dobbin, Stitt, Fisher and Gordon, and Mr. Roche. During the evening the Rev. C. J. Street, of Glasgow, said some very helpful words, and

Mr. S. H. Street gave a good account of the condition of the Band of Hope. Mr. A. Jennings also spoke cheerily to the scholars. Throughout the proceedings there was a spirit of lively enjoyment manifested which told how well the children enjoyed their festival. After a few closing words from the chairman, a hymn was sung, and benediction pronounced, and as the children left each of them was presented with an apple and an orange. The festival will be remembered with great pleasure by all who were present at it.

A NUMBER of Sunday afternoon services are being held in the Ulster Minor Hall, Belfast, in exposition of Christian Doctrine, from the standpoint of some of the members of the Non-Subscribing Association, and are being conducted by members of that body. If we may judge them by the reports published of the first, these services are to be mainly of an Arian character, and based upon a supernatural revelation. The pre-existence of Christ, his Headship and Lordship over the Church, and the miraculous attestation of the truth of his teachings, formed the substance of the first lecture, and the lecturer read the declaration of doctrine and principles adopted by the Association half a century ago, as limiting the scope of the utterances of those who were to take part in the lectures. He also is reported to have deemed it wise to go out of his way to attack one who "called himself a Unitarian minister," but who held views of doctrine widely differing from those of the lecturer. We doubt whether all the lecturers who are taking part in these services can or will accept the doctrinal limitations laid down by the first of their number, or join in the attack which he so ungraciously made. But despite the bad form in which these lectures have been commenced, we are glad to note any effort by the Non-Subscribing Association to bring the views held by its various members before the attention of a different public than they are able to reach in their various places of worship. Only the promoters should remember that their Association includes a substantial number of ministers who accept the simple humanity

of Jesus, and who have discarded all belief in miracle. The views held by these gentlemen should also be set forth in the exposition of Christian Doctrine. Meanwhile we note the effort which is being made with friendly interest, and are glad of any signs of activity among the members of the Association.

THE death of the Rev. W. H. Channing at Kensington recalls a name long conspicuous in the literature and the theology of America. Mr. W. H. Channing was the nephew of Dr. W. E. Channing. If the nephew did not achieve so wide a renown as the uncle, he possessed powers scarcely if at all inferior. Dr. Channing was unquestionably the greatest of the Unitarian school of theologians the United States had yet produced, and there are few finer biographies than that which the scholar whose loss is to-day mourned at once in England and America gave the world of his uncle's career. Born in Boston in 1810, Mr. W. H. Channing had reached and passed the traditionary span of existence. At Harvard he was a distinguished student, and after considerable experience in the active duties of the pastorate in America he succeeded Mr. James Martineau in Liverpool. It was no easy task to fill such a position, but Mr. Channing was equal to the emergency. The translator of Jouffroy's "Ethics" had in him not a little of the philosophic spirit which lends such a subtle charm to theological teaching. In "war time" Mr. W. H. Channing returned to America to consecrate himself—as so many Harvard graduates had done—to the service of his countrymen engaged in the bitter conflict with the Southern Confederacy. Subsequently he acted as Chaplain to the House of Representatives. The Channings, uncle and nephew, were remarkable for the deep human interest with which their prelections were invested. The earnestness with which they combated slavery in all its forms proved that they had kept themselves aloof from the leprous taint which clung to so many clergymen of all shades of opinion in the great Republic. The moral elevation of the uncle was conspicuous in the nephew, and in his death two nations

have lost a thinker of the holiest aims and the highest aspirations.—*Newcastle Chronicle*.

ORDINATION AT TEMPLEPATRICK.

ON Monday, Dec. 26th, the Presbytery of Templepatrick assembled in the Unitarian Church, Templepatrick, for the purpose of ordaining to the pastoral charge of that congregation Mr. A. H. Shelley. The Rev. F. Thomas, Cairncastle, opened the services, and the Rev. James Hall, Glenarm, preached the sermon, selecting as his text Matthew 5th chap., 14th and 16th verses, "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The Rev. Moore Getty, of Ballycarry, having explained Presbyterian government, the Rev. R. Cleland, Crumlin, offered the ordination prayer, after which the Rev. James Kedwards, Raloo, delivered the charge to the newly-ordained pastor and to the congregation.

The members of the Presbytery and a number of friends were entertained to dinner in the manse in the afternoon. Rev. Alex. Gordon, M.A., presided, and the Rev. A. H. Shelley asked a blessing. Upon the removal of the cloth,

Rev. English Crooks proposed the toast of "The Queen, the Prince and Princess of Wales, and the rest of the Royal family."

Rev. R. Cleland, in proposing "The Lord Lieutenant and prosperity to Ireland," said that from the moment Earl Spencer took the reins of office in Ireland he had discharged his duties with wonderful ability, tact, and discretion, and proved himself capable of dealing with the most difficult of Irish problems.

Rev. J. Kedwards proposed "The newly-ordained minister, the Rev. Arrowsmith H. Shelley." He said he had heard very little about Mr. Shelley, but all he had heard with reference to him was in his favour, and in the favour of the people who had elected him to be their teacher. When they considered what had transpired it was a fortunate thing—indeed he looked upon it as a providential interposition—that a young man like Mr. Shelley, a gentleman of ability and attain-

ments of a high order, should come there and settle. The Templepatrick people had been very fortunate, and therefore, in wishing Mr. Shelley prosperity and success, he begged most heartily and sincerely to propose the health of their new friend, the pastor of Templepatrick.

The sentiment having been heartily received, Rev. A. H. Shelley, in replying, said it was, as they might all guess, with feelings of some emotion that he responded to the toast which had been so pleasingly and so kindly spoken to by his new friend, Mr. Kedwards. He hoped that the sentiments which Mr. Kedwards had just expressed might not only animate himself, but animate the breasts of the people of his congregation—especially those who listened to Mr. Kedwards charge that afternoon—with the feeling that they must go on in the time to come shoulder-to-shoulder and hand-in-hand, striving to work out for themselves that great future which in reality lay before them. It was with feelings of very great pleasure that he responded to the toast, because he had found—as he said once or twice in Ireland before—ever since he crossed the water nothing but kindness and good cheer on all hands. He spoke those words more feelingly because to his right there sat a friend of his late father and of himself, who had been partly instrumental in bringing him (the speaker) over to this side of the Channel—he alluded to the Rev. Mr. Gordon. He trusted that the spirit which animated his predecessor, who unfortunately was cut off in the flower of his labour and the beginning of his work, might also animate him. Hoping such might be the case, he had again to thank them all for the way they had received the toast.

The chairman then spoke to the sentiment, "The officiating ministers."

Referring to Mr. Shelley, he said wherever there was a man who could make a mark there were always people willing to have that mark made upon them. If the Unitarian Church was able to send forth into the ministry such men as Mr. Shelley, he had no fear of it in the future coming short of what it had attained in

the past. The straightforward, open avowal of what they believed and the speaking of the naked truth in Christian charity would in future, even more than in the past, conduce to the spread of their principles within their organised denomination.

Rev. F. Thomas responded, and proposed "Prosperity to the Templepatrick Congregation." The church, he remarked, was one of the most beautiful he had ever been in, and he hoped it would rise to a position of great prosperity and influence.

Mr. Kell (secretary) replied on behalf of the congregation. He trusted that the arrangement which had been come to that day between Mr. Shelley and the congregation of Templepatrick might be a blessing and a source of great comfort to both. He hoped that the people would stand well to Mr. Shelley as a minister. He believed they would, and that they would do their best to aid and encourage him. As far as he (Mr. Kell) was personally concerned he would not be behind in any efforts he could make to encourage and help him in every possible way. He had great pleasure in proposing the health of "The Visitors," coupled with the name of the Rev. Mr. Lancaster.

Rev. Mr. Lancaster, in responding, said he had every assurance that the wedding which had been celebrated that day between the Templepatrick congregation and Mr. Shelley would be a happy one. The new minister would be able to bring before his people in all their force and beauty the truths of Christianity. Besides being good-natured, kind-hearted, and loving in soul, Mr Shelley would not be behind in the discussion of social or even political questions affecting the happiness and prosperity of his congregation. It gave him great pleasure to be present upon that occasion, and to respond to the toast of the visitors.

"The Press" having been given and replied to,

The proceedings terminated.

As regards the retributions of the future life, we shall not go far wrong if we begin to

judge of God's ways where He begins to show them. We find that his punishments *here* are for our good. We find that in this life all experience comes by repeated discipline, and that discipline involves repeated pain. We learn to be wise through suffering the pangs that come of our folly; and we come to knowledge only by the rough road filled with the perils and the pains of our ignorance. This is God's method with us now; and we have every reason to conclude it will be His method with us hereafter, since he is the "unchanging God."

We bless God, then, for the emancipation that has come,—that we believe no more in a hell without a hope, a doom without a God, a punishment without a purpose, and a misery without an end. We bless Him that we have learnt to trust Him as One who will ever wait to befriend us, and not as one who will take delight in swiftly casting us from Him as sheep to the slaughter. We bless Him that His anger is not against His sons but against their sins, that He never changes,—to-day merciful, to-morrow implacable; to-day forgiving, to-morrow relentless; here offering hope to us, and pouring the fire of His fury upon our brethren there. We bless Him that this dreadful dream has vanished, and that, in its place, we have the clear shining of a loving Father's face.

A rational view of man's destiny in a future life, then, leads to the conclusion to which by so many ways we have now come,—that the life hereafter is a natural, orderly, progressive continuation of life here; that the experiment tried here amid so many disadvantages, will be continued there with the help of wiser teachers, and with liberated powers; that the poor souls who come into this world they know not how, and toil and stumble through it they know not why, and go out of it they know not whither, will pass into the world where the Lord God will give them light, and, at last, wipe away all tears from their eyes; that the good, the wise, the merciful will go to "serve God day and night in His temple," not by surrounding Him to offer songs of adulation, but by finding out His children to bless them, encouraging the despairing, healing the sick of soul, turning the

discord of disobedience and fear into the harmony of willing service and loving trust,—so making all spheres His “temple,” and all well-doing His praise.

It is a thought that harmonises with all we know now of the Providence of God, and the laws of this house of the Lord in which we are to-day. It is a thought that throws light on most of the dark problems connected with the inequalities and sorrows and struggles of human existence here. It is a thought that makes all life, both here and there, an orderly and progressive development; the great transition called “death” being only one step in the wonderful unfolding of human existence. It is a thought that fills the universe with hope and light, and that we can cherish and thank God for as we pray the prayer of Jesus, and say, “Our Father, who art in Heaven.”—*J. Page Hopps.*

THE Treasurer of the Unitarian Society begs to acknowledge the receipt of the following subscriptions for 1884:—

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Rosemary Street Mutual Improvement Association.

THIRTEENTH SESSION, 1884-85.

PROGRAMME UNTIL END OF SESSION.

1885.
Feb'y. 2.—Paper, “Some Odd People and their Odd Sayings.” Mr. H. Riddell, M.E.
9.—Paper, “Men and Women as Political Factors.” Mr. George Fisher.
16.—Music and Readings.
28.—Discussion, “The Redistribution Bill,” Opened by Mr. F. D. F. O'Connor.
Mar. 2.—Paper, “Notes on a Voyage to South Africa.” Mr. A. Millin.
9.—Paper, “Spiritualism.” Mr. A. W. Grant, S.S.C., Glasgow.
16.—Music and Readings.
23.—Miscellaneous (Original) Compositions. Members and Friends.
30.—Lecture, “Keats,” Rev. F. Thomas.
April 6.—Easter Monday—No Meeting.
13.—Paper, “Modern Economic Legislation.” Mr. Thomas Harrison, B.A.
20.—Annual Business Meeting and Soiree.
The Annual Concert will be held during this portion of the Session as usual.

THE OBJECTS OF THE ASSOCIATION

ARE

The intellectual and moral advancement of its members, and the furtherance of fellowship and acquaintance among them.

The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

ADMISSION—To Lectures and Discussion. Members Free; Non-Members, Sixpence each. To Papers, and Music, and Readings—Free.

MEMBER'S SUBSCRIPTION.—4s. per annum, which entitles to the use of the Library. Subscriptions for the Thirteenth Session are now due and should be paid to the Treasurer, THOS. EDENS OSBORNE, at 14, Lombard Street, as early as possible.

BARRINGTON LECTURES ON POLITICAL ECONOMY.—These Lectures are being delivered under the auspices of the Association, as last year. The Lecturer for the present Session is Mr. W. A. Fitz-Henry, B.A. A nominal fee of 1s is charged for the course. For further particulars apply to the Secretaries.

The Librarian will be in attendance after service on Sunday Mornings, and on every Monday Evening during the Session.

HESTER B. ASTON, } Hon.
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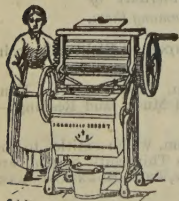
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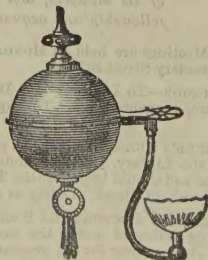
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